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# *The* Masonic Craftsman

*Published Monthly at Boston,  
Massachusetts, in the Interest  
of Freemasonry*

*In This Issue: Should the Line Be Promoted?*



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# NEW ENGLAND Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, Editor

MEMBER MASONIC PRESS ASSOCIATION

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VOL. 31 NOVEMBER, 1935 No. 3

**ALLOCUTION** Lack of space unfortunately prevents the printing in full of the allocation of Sovereign Grand Commander Melvin M. Johnson, delivered at the 123rd annual meeting of the Supreme Council 33° in Cleveland, Ohio, on September 25th last, but our readers are promised extracts from it from time to time in future issues.

The job of being the supreme head of so vast an organization as the Scottish Rite in the Northern Masonic Jurisdiction is no sinecure. It involves a tremendous lot of work, much thoughtful effort, and a knowledge of Masonic essentials calling for ability of the highest type.

Members of the fraternity in Massachusetts have cause to be proud of the distinguished brother who now heads the Rite, for Worshipful Brother Johnson brings to his task an intellect singularly free and a direct method free from the extraneous inhibitions so often surrounding high office, where issues are frequently befogged in a cloud of persiflage which, however charming, does not appeal to the sincere seeker after undiluted and undefiled Truth.

The splendid present-day condition of the Rite is a memorial to the past faithful services of many distinguished brethren, but particularly to this fine scholar to whom all Freemasons may look with confidence as an able leader, who is always and ever seeking to lead them into ways of true Masonic craftsmanship.

**STAR** Annually comes to hand the report of the Grand Chapter of the Eastern Star of Massachusetts; and a fine report it is. This body of 54,980 women (January, 1935) embraced in 206 chapters, all of whom are related to Freemasons, are engaged in a commendable work and loyally supporting charity to the tune of \$40,529.25 in one year.

During the year 1,054 members were initiated and 253 affiliated, and while there were losses of membership due to death, demit, and suspension, consisting of 3,740, the Star shows a healthy condition and deserves praise for carrying on so creditably in very difficult times.

At the inauguration of the new administration, held in the municipal auditorium in Springfield, a delightful feature were the addresses of the past and newly elected grand matrons, and as well that of the Rev. Malcolm Taylor, of Brookline, Massachusetts, former rector of the Episcopal Church of Taunton, and a close friend of the new grand matron, Esther Kingsman.

Felicitations and gifts were showered upon Mrs.

Carrie A. Cushing, who for twenty-five years has officiated as grand secretary, and whose reports and general proficiency in the office are models of perfection. The line of officers advances, and the tradition of the Eastern Star in the Commonwealth of Massachusetts are admirably maintained from year to year. Freemasons generally will join in felicitating the women upon their demonstrated success.

**BERMUDA** Recently it was the privilege of this writer to witness the working of the first degree in Atlantic-Phoenix Lodge, Hamilton, Bermuda, under the English constitutions, and the impression created thereby was highly creditable to our Bermudian brethren.

Putting aside the ritualistic excellence of the Work itself—and it was in no way stilted or over emphasized, the visitor could not fail to note the fine spirit animating the whole line—from Worshipful Master Kemsley to the junior steward.

Fraternal visits between English-speaking lodges of other countries are an excellent thing; they demonstrate more clearly than almost anything else the fact that between two great countries there exist ties of fraternity which are strong indeed, and a place as well whereon men may meet as brothers, whose ways of life may be very different, but whose humanitarian and social impulses are linked in a large degree.

**ETHIOPIA** News of the day features prominently Italian aggression in Africa, where Mussolini, the dictator, has unleashed a vast army with all the modern paraphernalia of war in his efforts to seek "a passage into Ethiopia."

While there are no Masonic lodges in that ancient Christian country, Freemasons generally the world over will watch with keen interest the efforts of an absolute dictatorship, which has smothered the aspirations of Freemasonry in its own country, to impose its will upon a comparatively defenseless country by force of arms, in entire disregard of solemn covenants, solemnly entered into, as a member nation of the League of Nations.

Thus far results of the campaign in Ethiopia have been extremely meagre, and there is considerable doubt as to just how successful the Italian effort will ultimately be in its attempt to dominate completely the life and resources of an ancient nation.

History records few instances where a country violated and dominated by force alone has not sooner or later cast off its shackles. Italy, emerging almost pros-

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Alfred Hampden Moorhouse, Editor and Publisher.

trate from the World War, and with no very enviable record for bravery or success in that conflict, will not have an easy time in Ethiopia.

Through the instrumentality of the man Mussolini there has been built up in his country a system of government through Fascism which, while seemingly making for prosperity and for the best interests of the race, yet bears beneath its facade the menace of a nation outraged of their rights and the privileges of a free people, but unable, through fear, to do anything about it. Individualism except as it applies to Il Duce, has been completely destroyed. Property and the rights of man have been subordinated to the corporative State—all in the space of thirteen years.

Will it last?

Macchiavellian as Mussolini may be, there is a force greater than he which ultimately will prevail, and this Ethiopian adventure may well be the cause of his downfall.

**GOVERNOR** A year ago the citizens of Massachusetts elected to the office of Governor of the Commonwealth one James Michael Curley, who had for a considerable time previously been Mayor of the city of Boston.

The citizens of Boston as well as readers of the daily papers generally throughout the Commonwealth are familiar with the record of Mr. Curley. There is no part of that record showing him ever to have been anything in his active life other than an office-seeker and office-holder; he has filled no place in the productive or business life of the community.

What Masons do not know, or perhaps remember, is that in a speech delivered soon after he became chief executive of the Commonwealth he referred to certain "clubs" as being formed: "... for the association of Freemasons, Odd Fellows, Knights of Pythias, etc. ..." and to have further said: "in my opinion it is time to take immediate steps to abolish these *iniquitous places*, masquerading under the guise of respectability" ... and that "accordingly, it is my purpose to submit to the General Court the following:"

## SYMPOSIAS CONTRADICTED

The perusal of Bro. Fetterly's contribution to this month's Symposium has brought to the CRAFTSMAN the following comment by W. Bro. J. Hugo Tatsch, P.M., formerly Curator of the Iowa Masonic Library and now Acting Librarian of the Grand Lodge of Massachusetts and of the Supreme Council 33° in Boston:

"The 'Iowa' plan mentioned by Bro. Fetterly is a misnomer. There is no 'line' in Iowa of any sort. The Grand Master, Grand Wardens, Treasurer and Secretary are elected annually by written ballot from the floor of the Grand Lodge. There are no nominations. The Deputy Grand Master is appointed by the Grand Master elect, and the Deputy Grand Secretary by the Grand Secretary.

In practice, the Grand Master is usually chosen from the ranks of the Past Grand Wardens or Past Grand Treasurers, but there is no constitutional proviso on the subject, other than that he must be a Master or Past Master of a constituent lodge to hold office as Grand Master, Deputy Grand Master or Grand Warden. The Grand Treasurer is usually the Chairman of the Finance Committee of the preceding year, receiving the office as a reward for three years of service on a hard-worked committee. This, incidentally, insures a new Grand Treasurer each year.

The brethren in attendance at Grand Lodge obtain the drift of sentiment on a morning prior to the Grand Lodge opening on Tuesday. The District Lecturers meet on a day before, and numbering several hundred in strength, they are a fair and impartial representation of opinion throughout the state. Being a harmonious and homogeneous group, through a kindred interest in the

"... Every police officer, including every state police officer, may enter *any place or building* at which or in which people are congregated for the purpose of entertainment, amusement, OR ANY PURPOSE, whether licensed or not, *with the exception of religious assembly*, in order to determine whether or not the provisions of laws are being enforced."

Thinking that perhaps the governor had been misquoted, THE CRAFTSMAN wrote a letter, asking him to confirm or disclaim the reported remarks, and as well inviting him to express his precise views with relation to the Masonic fraternity. The point was stressed that if his remarks were correctly reported, he had by inference cast a serious reflection upon the good name of the Masonic fraternity in Massachusetts; for to the best of our knowledge and belief there are no iniquitous places in the Commonwealth which are masquerading under the names of Masonic clubs or vice versa.

No reply was vouchsafed to the letter which was sent, and we have no means, therefore, of knowing what the sentiments of the governor are toward the Masonic fraternity. It is a reasonable inference, however, lacking any evidence to the contrary, that James Michael Curley is not friendly to it—that he is, in fact, its enemy.

Certainly no man occupying the exalted position he does can make such accusations as he is reported to have made, and as well propose a law permitting police officers to enter Masonic or other meetings without realizing its serious implications.

Per contra, no Freemason can contemplate with complacency the admittance to its meetings of any outsider, whether in the garb of a policeman or not. Such doings savor of the despotism of Italy or Germany, where Freemasonry has been put under a ban. They do not belong to an enlightened, democratic state.

The facts above stated are things which Freemasons in Massachusetts have a right to know. They are recorded here for the benefit of CRAFTSMAN readers, so that they may know something of the sort of person at present dominating the political destinies of the Commonwealth of Massachusetts.

Masonic ritual and lectures which form the unique basis of Freemasonry, they come into agreement quickly. While they mold opinion, and seat the men of their selection, it should be said that their choice is eminently fair and almost without exception the men chosen to fill the elective offices are outstanding brethren and a credit to Iowa and the Fraternity. The brethren present at Grand Lodge may differ individually on their choice of men, but the final result is always creditable, when considering the democracy involved. This democracy is at once the strength and weakness of our Fraternity.

All other officers are appointed by the Grand Master. Hence there is a complete change each year; the only exception is the Grand Secretary, who has been re-elected year after year.

The Iowa method has the merit of rewarding brethren for service by election to the South or the West, yet gives no assurance that they will ever reach the Grand East. The Wardens and Grand Treasurers form a pool from whom capable leaders can be selected, for in these offices the brethren have an opportunity to display their qualifications. As the brethren elected to office are regular attendants at Grand Lodge and are continuously active in Masonic affairs, they maintain a knowledge of what is transpiring, and are therefore able to take up the reins where a predecessor leaves off. Hence the practice of having a completely new roster of officers each year is not as detrimental as some would suspect. Iowa has never had any "radicals" and autocrats in office; a constructive conservatism has been the rule in the jurisdiction, fostered and intelligently guided by the Past Grand Masters who form the Board of Trustees and who otherwise function as members of important committees."



## A Monthly Symposium

### Can Line Promotion Be Modified To Advantage?

The Editors:

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#### LINE PROMOTION NOT ESSENTIAL

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston, Massachusetts

WHEN the annual question of promotion to higher office comes up, there is always to be considered the delicate matter of the qualifications of the eligible individual or "next in line."



In Massachusetts the term "the candidate" does not exist, as such. Rather the committee in charge have in mind a group of individuals, each of whom have rendered service in the lesser offices, and in whose ability and knowledge of the working elements of the Craft they have confidence, and from which they may make choice for promotion.

In the so-called Blue Lodge, however, the system of promotion of the line is generally followed, at least in elective offices, and in the main has been successful. There have, of course, been cases where it would have been better not to promote the line, where committees were not always animated by purest motives, but desirous of serving some particularly popular individual, or unwilling to hurt the feelings of another, have nominated unfit men, with discredit to the Craft.

In the matter of the grand mastership, invariably the choice should be that of the very best man available, no matter what his position in the lower brackets. The importance of this office is so great, its manifold responsibilities of so far-reaching a nature and so much depends upon it that none but the very best should ever be considered.

Injustice sometimes may seem to be worked upon men in this delicate matter by the preferment of others to high office—yet those men who sedulously safeguard all of the interests of Freemasonry and seek to serve it with unselfish devotion will not cavil at the promotion of better qualified men. Of such is or should be the spirit of Craftsmanship.

The arbitrary rule of always promoting the next in line to the higher office just ahead is not, in this writer's opinion, good policy. Careful scrutiny of the merits of all the available material is preferable, for Freemasonry can only be satisfied with the best in its leaders. Nothing else will do if high standards are to be maintained and the fraternity is not to sink to the condition of mediocrity often characterizing other large organizations.

In the case of promotion it is not best always to "hew to the line, let the chips fall where they will," but rather to seek out the best wherever it may be found and strive to build to greater heights.

#### LODGE ALONE TO BE CONSIDERED

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco

"CAN the Line of Promotion be Modified to Advantage?" is our topic for the month. Mark Twain once said that men had talked long and loudly of the weather, but had never done anything about it. So with this current subject of our Symposium. Intelligent brothers in every jurisdiction have argued interminably on the disadvantages of line promotion. Others, no less intelligent and equally concerned, have held that the system usually followed is the best that can be devised, all things considered.



It may be premised that the indiscriminate pushing up of brothers from point to point in the official line is the inescapable result of undue insistence upon so-called ritualistic perfection, as the be-all and end-all of the Masonic life, so far as the lodge and its officers are concerned. It requires years of drilling to insure that no letter, syllable or word of the established "work" shall be misplaced or omitted, and for the subordination of all other qualities to such end. It cannot be denied that the qualities that will produce an automaton are inferior to the requirements that operate for individual initiative, close study and independent thinking. The inevitable result is to advance mediocre men to the mastership, with all else lost sight of in the effort to exhibit mere ceremonial puppets. The better men of a lodge are passed by, to a loss beyond estimate.

Let us start from the proposition that every lodge deserves the services of the best men available to head its official list. The brother to whose hands is committed the affairs of the body should be tried in inferior place, and advanced only as he answers to the mental and moral tests. One poor master can injure a lodge for years, requiring long labor on part of his successors to correct the errors made and to overcome their consequences.

It is high time to do away with the idea that once a brother is wedged in as junior steward he has a quit claim on the mastership. All along the line it

should be understood that every office is probationary; that promotion depends upon proven ability in more than the repetition of words. The counter argument that brothers will not accept the lower offices unless assured these will lead by passage of time to the highest point indicates a very low estimate of Masons and their motives. It is no discredit to one that he is considered by his watchful fellows as unfit to be master. He may be highly regarded for his qualities of head and heart, yet be altogether incapable of governing the lodge. The welfare of the body is the all-important thing; the ambitions of brothers should not count as against this great consideration. Once it is understood that strict selection will prevail all along the line, instead of automatic advancement, there will be an immediate betterment, from lowest to highest. The really ambitious Mason, convinced that the mastership requires outstanding qualifications, will work hard to meet the requirements.

Make the whole line, and especially below the junior warden, wholly probationary and places of test. Let the ritualistic experts do their stuff to their heart's content, but not as officers in training. Suffer no man's ambition to stand in the way of deposition and substitution as the case may require. When change of system is made, if ever, the brothers will appraise themselves; inferior men will refuse place, while the better members of the lodge, now too often pushed by or neglected, will have opportunity to prove their abilities.

#### PLAN HAS MANY WEAKNESSES

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

THE step-ladder system or plan of promoting lodge and grand lodge officers step by step each year until the top is reached, has many features that commend it, yet it also has its weaknesses.



After the conscientious Mason has once secured recognition and has been appointed to office in the official line, under the step-ladder system he feels fairly confident of his future progress and can begin to fit himself for higher honors. He can watch and study his superiors, he can read and consider the laws and regulations and can give serious thought to problems, thus broadening his mental horizon and perfecting his individual judgment. A continuation of this policy for a few years as he advances up the line, will gradually fit him for the duties of the highest office.

The above is the theory which justifies the step-ladder system. Of course, as in all things human, it doesn't always work out in that ideal manner.

If first appointments were never made except for character and ability, and if appointees always accepted responsibility with understanding, the promotional system would be ideal. As it is, we have seen appointments made for personal reasons, for reasons

of policy or just "because he's a good fellow," and the results have not always been happy ones. Men have reached the position of worshipful master or of grand master who were no more qualified for the job than Adam's off ox. As a result, the lodge or the Craft lacked competent leadership, and in some cases, suffered serious harm.

To this writer, the Iowa plan appears to have some distinct advantages. There the grand lodge appointee is advanced step by step until he becomes deputy grand master. Then, for the highest office, some one is chosen who advanced thus progressively to the position of deputy and was then dropped from the line. The result is, there are always some proved, experienced men from among whom to choose a grand master.

#### PROMOTION ONLY WHEN MERITED

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

PERHAPS the requirement that to be eligible for elevation to the position of master, a Mason must have served as warden, introduces the idea of promotional advancement. It may be that the "official line" scheme of succession, the advancing of all elected officers, even to the lowest in rank, step by step annually, grew out of this single regulation. Be that as it may, the plan is most generally in use in this land of ours. That it is ideal in operation is claimed by no one.

Undoubtedly the most genuinely democratic and unrestrained plan of election would be to present to the brethren at the annual meeting no slate whatever, and leave them free to name whomever they please to each official position. That devoted service would be rewarded, competency brought out and the best results secured by this plan is doubtful. The crowd present at the annual meeting is not always composed of those who are best informed as to the merits of the brethren who might be expected to become good officers. Mere popularity would be very likely to win over proved ability. The glad hand and winning smile might prove triumphant over real devotion and willingness to labor and serve. Such a wide open plan would scarcely do.

After much experimentation the "official line" system of regular promotion has proven to be the most satisfactory in use at present. It has, however, its drawbacks. Very few lodges elect the entire roster of officers and thus give to each the stamp of general approval. Some elect only the master, wardens, treasurer and secretary, leaving the remainder to be chosen by the new master, but the plan most often pursued is to elect master, wardens, treasurer, secretary and deacons and trust to the master to fill the places of stewards, chaplain and marshal. Almost always the master will choose wisely, but it is undeniable that by this method the power is placed in his hands to determine who shall be master eight or ten years after he has passed out of the picture, thus making the line self-perpetuating.



Remedy for the imperfections of the "official line" system rests entirely with the brethren. It is within their power—indeed it is their plain duty—to revise the list of officers carefully at the time of each annual election. The record of every officer should be closely scrutinized, and if any fail to measure up to a reasonable standard they should not be advanced. It is a mistaken notion that every brother who may be appointed marshal is irrevocably destined to progress through the line and become master. But, rather than to hurt the feelings of anyone and perhaps endanger Craft harmony, the voters are prone to withhold their hand, and many an unsuitable and incompetent officer has been permitted to mount to the apex of lodge officialdom, to the distinct disadvantage of the unit which he so unbecomingly represents.

With the "official line" idea itself there seems to be

little wrong, and it is difficult to suggest any particular in which it should be modified. It is in the brethren's employment of it that the fault lies. If at election time they carefully evaluate the qualifications of each candidate, it will be impossible for weak officers to be advanced, even though they may have been appointed years before by some master who could not tell at the time how well they would function. Another defect would be removed if the brethren, as well as the officers themselves, could be made to understand that appointment to a minor office does not guarantee future advancement, but simply gives the aspirant the opportunity to demonstrate his fitness. Should he fail to do this there ought to be no feeling on his part that he has been unjustly treated if he is not advanced, nor should the lodge feel that it has acted harshly in withholding preferment which has not been earned.

## Freemasonry In Mexico

By DR. ARTHUR SCHRAMM, P.M.  
Member Philalethes Society, 32°

At the beginning of the 19th century only a few Freemasons were found in Mexico. The first lodge of which we have any record was the "Resp.: Logia Simb.: Arquitectura Moral," which was organized in Mexico City in 1806 by Don Enrique Moni with the assistance of several priests, amongst whom was the Licenciado Verdad, who is credited with having established in Spain the first doctrine of the sovereignty of the people. This lodge may be traced back to a little house in the city of Mexico, Calle de las Ratas No. 4, where regular meetings were held. The members were prominent Mexicans whose plans were to arrange for the day when the Spanish should be driven from the land. One of the first initiates was Don Miguel Hidalgo y Costillo, a priest of Dolores; he secretly rode to Mexico City one dark night and, despite the watching eyes of the Spanish police, was taken into the lodge where he received the light of Freemasonry. Two years later, in 1808, the activity of the lodge was disclosed to the enemies of Freemasonry, the building raided, and many Masons were incarcerated and taken before the courts of the Inquisition. Several of them never again left the prisons alive. However, even though the Lodge "Arquitectura Moral" was crushed, the spread of Freemasonry could not be prevented. The wars for the independence of Mexico were now being fought and we have no records of much Masonic activity for the next few years. We know, however, that about 1810 Masonry was also introduced directly from Spain by civil and military officials of the Empire. The membership in these lodges was confined almost entirely to persons of Spanish descent; very rarely were Mexicans admitted to membership. The Ritual was that of the Scottish Rite.

It is stated that Mexico owes her independence to Freemasonry. Don Miguel Hidalgo y Costillo headed the first revolt against the Spaniards but was captured and shot in 1811. Morelos, of Indian blood, Cure of Caracuaro, assisted in the revolution against the Spaniards but later was executed. General Xavier Mina, a

native of Spain, with a company of volunteers landed in Mexico and fought for its independence and at the battle of Tamaulipas was defeated, taken prisoner, and put to death. The remains of these three Masonic patriots repose in the "Grande Chapelle Sepulcrale" of Mexico City.

In 1812, under the rule of the French expeditionary forces, lodges in Mexico were quite active. French officers had also formed lodges of the Scottish Rite. Grand Master at that time was Don Felipe Martinez Aragon. The reaction which set in after the fall of Napoleon forced the brethren to conduct their meetings in secrecy. However, they were tolerated by Don Juan Ruiz de Apodaca, the Spanish Governor, who was himself a Mason.

In 1816-1817 there were working under charter of the Grand Lodge of Louisiana one lodge at Vera Cruz (Los Amigos Reunidos No. 8) and one in Campeche (Reunion de la Vertud No. 9). Both soon became extinct; the charters were withdrawn August 11th, 1821. The Grand Lodge of Pennsylvania granted a charter, March 1, 1824, to the Lodge "Hermanos legitimor de la luz del Papaloapan," located at Alvarado, with Bro. Francisco Paula Lopez, as first Master; Bro. Jose Maria Guisasota, Senior Warden; Bro. Jose Lucas de Agibra, Junior Warden. This lodge was constituted July 15, 1824, with eight members, and maintained an existence for several years. The records of the Grand Lodge of New York show that on September 3, 1823, a charter was granted for the formation of a Lodge "Triunfo de la Libertad" in the city of Vera Cruz. The number assigned this lodge was 363. Subsequently the following other lodges were chartered by the "Country" Grand Lodge of New York, on February 10, 1826: Tolerancia No. 450, Lux Mexicana No. 451, Rosa Mexicana No. 452, Federalista No. 453, Independencia No. 454, all of them at Mexico City. These charters were granted on the recommendation of Joel R. Poinsett, Past Deputy Grand Master of South Carolina, at that time United States Minister to Mexico.

Factional fights and internecine strife were but natural in an order embracing men of the fervent, effervescent disposition of the native Mexicans. The time seemed ripe for a schism. The above lodges formed new lodges and in 1828 the "Gran Logia Mexicana" was formed with Jose Ignacio Esteva as first Grand Master. The French Lodge "Los Amigos Reunidos," the English speaking "Reunion de la Virtud" and the Pennsylvania Dutch Lodge "Hermanos legitimor de la luz del Papaloapan" did not join this Grand Lodge. The Grand Lodge worked under the York Rite and the lodges were commonly called "Yorkinos." The old lodges, which did not join in the formation of the Grand Lodge, were working under a "Supremo Consejo Escoces de Mexico." Out of the jealousies of these two active Rites, Scottish and York, emerged still a third, the "Supremo Gran Oriente del Rito Nacional Mexicano" which worked under a new Rite. This made three factions which were opposed to one another. The members of the Scottish Rite were composed chiefly of the old conservative element, the clericals and the nobility, whereas the republican element was gathered in the lodges of the York Rite. These two bodies soon degenerated into rival political clubs, and the bitter factionalism became so strong that in 1833 the authorities issued an edict suppressing all secret societies. The bodies met, however, secretly, and about 1834 the "Rito Nacional Mexicano" became the most important body, it having been reorganized and now worked with nine degrees copied after the Scottish Rite. It was this new Grand Lodge which openly formulated a definite platform in the shaping of the Republic's welfare. In 1833 the Mexican National Rite set forth its policy as follows:

"Absolute Freedom of Thought, Freedom of the Press, Abolishment of the Fueros (Privileges) of the Clergy and of the Army, Suppression of Monastic Institutions, Destruction of Monopolies, Protection of Arts and Industries, Dissemination of Libraries and Schools, the Abolishment of Capital Punishment, and Colonial Expansion."

"All of these high principles and others were embodied in the "Laws of Reform" enacted and put into the Mexican Constitution by the greatest of the Masons of the Mexican National Rite, Brother Benito Juarez.

They are the same principles for which Mexican Masonic leaders have been fighting since that time. Naturally, the laws of Juarez did not at all appeal to the Vatican as may be seen from reading a summary of their intent. They were:

1. Laws establishing liberty for all opinion, liberty of the press, and liberty of faith and worship.
2. Laws granting to the members of all denominations the right of establishing schools and colleges.
3. Laws permitting the intermarriage on terms of religious equality of Protestants and Catholics.
4. Laws permitting civil marriages.
5. Laws permitting the burial of Protestants in Roman lands where Protestants have no cemetery of their own in which to bury.
6. Laws establishing public schools for secular education that shall be free from the control of the priesthood.

The Pope condemned these laws as contrary to

the doctrines, rights and authorities of the Catholic religion and declared them, wherever they were enacted, to be null and void.

Considering that portion of the laws of Reform appertaining directly to the Roman Catholic Church, William Butler summarized them in his "Mexico in Transition," published by Hunt & Eaton, New York, 1893:

- "The complete separation of Church and State.
- "Congress cannot pass laws establishing or prohibiting any religion.
- "The free exercise of religious services. The State will not give any official recognition to any religious festivals save the Sabbath as a day of rest.
- "Religious services are to be held only within the place of worship.
- "Clerical vestments are forbidden in the streets.
- "Religious processions are forbidden.
- "The use of church-bells is restricted to calling the people to religious work.
- "Pulpit discourses advising disobedience to the law, or injury to any one are strictly forbidden. Worship in churches shall be public only. Gifts of real estate to religious institutions are unlawful, with the sole exception of edifices designed exclusively to the purposes of the institution.
- "The State does not recognize monastic orders nor permit their establishment.
- "The association of the Sisters of Charity is suppressed in the Republic, and the Jesuits are expelled and may not return.
- "Matrimony is a civil contract and to be duly registered. The religious services may be added.
- "Cemeteries are under civil inspection and open for the burial of all classes and creeds.
- "No one can sign away his liberty by contract or religious vow.
- "Education in the public schools is free and compulsory.

We, as American Masons, must admit that the "Laws of Reform" are good laws. It was a bitter and prolonged fight, for against the limited resources of the Constitutionals were pitted the millions of the Church, and against the calm statements of the constitution were pitted the inflammatory, seditious harangues of every priest in the country. The Church, indeed, leaning strongly upon her psychological debauchery, exploited every device known to the science of class rule, in order to counterbalance the simple, mighty appeal to the people of the great constitution of 1857. Her priests throughout the land proclaimed a "holy war," characterizing the struggle as one against the enemies of God. None the less, Right triumphed. The clerical forces were utterly routed. Before President Benito Juarez had full time to perfect the magnificent reforms he had in mind, the Clerical Conspirators prevailed upon France, Spain and England to press their claims for debt. Spain and England withdrew in disgust when they fully understood the full conditions of affairs in poor Mexico. Only the French remained to establish by force of arms the Empire of the Pope's puppet, Maximilian.

Pope Pius IX wrote to his Austrian fugleman ("Mexico a traves de los siglos," Vol. V. p. 671):



"Your Majesty is fully aware that in order to remedy the wrongs committed against the Church by the recent revolution, and to restore as soon as possible her happiness and prosperity, it is absolutely necessary that the Catholic religion, to the exclusion of any other cult, continue to be the glory and support of the Mexican Nation: that the Bishops have complete liberty in the exercise of their pastoral ministry: that the religious orders be recognized and established, according to the instructions and powers that we have given: that the estates of the Church and her privileges be maintained and protected: that none have authorization for the teaching or publication of false or subversive documents: that education public or private be supervised and led by ecclesiastical authorities: and finally that the chains be broken that until now have held the Church under the sovereignty and despotism of civil government."

Of how well Maximilian obeyed his Papal master you may read in history. In 1866 Napoleon III ordered the withdrawal of the French Army of 5,000 men under Marshal Bazaine, leaving the Pope's puppet to pay the penalty with his life for his numerous black decrees and an unblushing effrontery in trying to catholicise the Republic of Mexico. A careful examination of the records will show that before the enactment of the "Law of Reform" the Roman Catholic Church actually owned \$200,000,000.00 of property from which, with other sources, it derived an annual income of not less than \$20,000,000.00. How did they get it? It will be remembered that the priests who came over with crosses were backed by the mail-clad men of the Holy Inquisition.

It has been shown that Mexican Masonry had no clandestine origin. The revolutions of Mexico were not Socialists' movements. Matters were running nicely enough in Mexico as long as President Porfirio Diaz held true to his Masonic vows, and kept in force the laws of reform. When, having married a second time, he succumbed to the relatives of his young wife, Senora Carmelita Diaz—all Catholics,—when he lifted the barriers and allowed the Catholic Clergy some of their old Fueros or Privileges, trouble brewed in Mexico as it always will there and everywhere when the black-robed members of the third sex are allowed to play politics.

In 1843 another attempt was made to establish a lodge at Vera Cruz when the Supreme Council of France chartered the Lodge "St. John d'Ulloa"; and again in 1845 when the Grand Orient of France chartered "Les Ecossais des Deux Mondes" in the city of Mexico. In 1847 the Grand Lodge of Mississippi issued a dispensation to "Quitman" Lodge No. 96, at Vera Cruz and the charter was granted in 1849. This lodge was unable to survive the turbulent times. During the American occupation of Mexico City in 1847 the activities of most lodges were entirely suspended, and it is said that only two lodges were working during this time, one at Mexico City and one at Toluca. After the signing of the peace treaty of Guadalupe the "Rito Nacional Mexicano" was reorganized and among the members were many prominent officers of the Republic. During the following years many new organ-

izations were formed, all claiming to be Masonic. There were the remnants of the Escoceses, Yorkinos, and also the National Rite; further a group calling "Simbolicos," the "Rito York del real Arco," Lodges of San Juan and San Andres de Adopcion, Rito del Templo, Rito frances-reformado, Rito de Misraim, Rito Ascanor-Ascanorum (87-90°), etc.

In 1859 James Lohse formed Lodge "Union Fraternale No. 1." Soon after, Lodge "Emules de Hiram" was formed to work in French. Later, as Lohse had a great number of German friends, he got together a number of them and formed the Lodge "Eintracht." These all got charters from the Grand Lodge "Nuevo Granadino" of Cartagena, Republic of Colombia.

Some three years later, in 1862, these three lodges joined and formed the Grand Lodge "Valle de Mexico," with Lohse as the first grand master, a position he held until 1872.

In 1859 a Supreme Council 33°, with jurisdiction over the Symbolic degrees was organized in Vera Cruz by Charles Lafon de Ladebat with authority from Albert Pike. The Grand Lodge "Valle de Mexico" demanded in 1878 to be separated from the Supreme Council 33° of Mexico and that the three symbolic degrees be independent under the grand lodge. This again caused a lot of dissention in Masonic circles in Mexico and it was not until 1883, especially through the influence of Porfirio Diaz, that an agreement was reached and the Supreme Council relinquished all jurisdiction over the three symbolic degrees in Mexico. Symbolic Masonry now began to prosper in the Republic. A "Gran Dieta Simbolica de los Estados de Mexico" was formed. Ignacio Altamirano, Emilio G. Canton and Porfirio Diaz were the leaders of this Gran Dieta. For some time Porfirio Diaz was also grand master of the supreme council of the Scottish Rite.

Several years before the Madero revolution materialized, a great many Liberals, feeling the necessity that Mexico had for the preservation and enforcement of the Law of Reform, and knowing that the Catholic party was attaining greater and greater influence, were determined to stop them from getting complete control. After the loss of thousands of lives the Madero revolution triumphed. The Catholic party knew that with President Madero in power they could not dominate. Above everything they demanded their former power. President Madero, with the help of Vice President Pino Suarez, both Masons of the highest degrees, believed, and what is more to the purpose put into operation, even in the machinery of the government, practical Masonry. His was a Masonry that meant enlightenment for the people—a Masonry that did not speak but acted, having always in view the advancement and education of the masses, with absolute faith in his brethren to carry out all the principles contained in the Masonic Code. The Catholics in Mexico, on the other hand, have been, were, and are today opposed to uplifting the masses. Their interests have been and are today joined with the 10,000 who own practically the whole of the Republic of Mexico against the 12,000,000 who are the tools of the few. The twelve million have always been kept restrained by them, where we now find them; for the priests know that if through Masonic principles the populace receive Light, the Catholic Church would soon lose its hold over them.

Madero represented honor and truth. His Government despised treachery and cunning and, unfortunately for him, he had faith in all men. The Catholic party stands guilty today of a base combination and they are morally guilty of the assassination of President Madero and Vice President Suarez. They lent their moral aid to its accomplishment. They are responsible for the revolutions that followed in Mexico, because of their intrigues with Huerta and Diaz. With Madero's Government, Masonry stood for everything that is absolutely true, fair, honest and above-board, but the Catholic party forsook all this, thinking they could gain more power. Brother Luis Manuel Rojas, Grand Master of the Grand Lodge "Valle de Mexico," during the period of revolt, exhausted all the Masonic machinery at his disposal to save the lives of his brothers Madero and Suarez. President Taft, to whom he repeatedly appealed by telegraph, had already imparted instructions to the American Ambassador, Henry Lane Wilson, and relying upon his timely intervention referred Grand Master Rojas to him. The grand master, after the conference with Mr. Wilson, knew that the ambassador was carrying out a policy which, up to today, has had no satisfactory explanation. Henry Lane Wilson, represented at that time in Mexico the American Government. Our government has, since the days of its independence, despised treachery and cunning, and has never been party to anything that is not absolutely true and above-board. But Wilson allowed himself to become the tool of the Roman Catholic party of the Mochos, of Huerta, Diaz, Leon de la Barra, and Mondragon. Ambassador Wilson therefore could have requested, could have demanded, could have secured the lives of Madero and Suarez, while he walked arm in arm with Huerta and the combination. Ambassador Wilson would not listen to the plea of Mrs. Madero and Mrs. Suarez to save the lives of their husbands; he was implored and humbly besought by them to interfere, as they knew it was in his power to do. Mr. Wilson knew that Madero and Suarez were to be taken prisoners for the representatives of the treacherous plot met in the American Embassy, but he did not advise either Madero or Pino Suarez to escape. One word from Ambassador Wilson would have been sufficient to have delivered them to one of the battleships which were then in Vera Cruz harbor. Nor was Mr. Wilson moved by the grand master's appeal in the name of all Master Masons in Mexico, made to him as a Master Mason, to save the lives of brother Master Masons.

During recent years new grand lodges have been formed in different states of the Republic, with the object of forming a separate grand lodge for each state of the Union. In 1910 a new schism took place in the Valle de Mexico due to differences over the election of a new grand master at the annual communication. Out of the split which occurred the present "York Grand Lodge of Mexico" and the Grand Lodge "Valle de Mexico" were formed. The "York" Grand Lodge works in English and is composed largely of Americans and British. The Grand Lodge "Valle de Mexico" works in Spanish. The York Grand Lodge was soon recognized by practically every American Grand Lodge, but only a few of them took up fraternal relations with the Grand Lodge "Valle de Mexico." This was especially

due to the fact that the American brethren of the "York" Grand Lodge, in their effort to prove their own regularity, have constantly opposed the recognition of the others, claiming to be the only "regular" Freemasonry of that country. Nevertheless, Mexican native grand lodges have continued to flourish, including the "Valle de Mexico." The native Mexican grand lodges are in fraternal relations and co-operation chiefly with Central and South American Masonry who have found it difficult to understand why their American brothers withdrew sympathy from them in time of need.

As may be expected, Masonry in Mexico has partaken of the confusion that has settled upon the country and its government during the years of revolution. However, order having been established throughout the Republic, order has also been established in Masonic circles and this was especially effected through the organization of the confederation of Mexican grand lodges. The grand lodges have agreed to respect each other's territorial rights and it is now generally acknowledged that Masonry is flourishing in every section of Mexico.

In Mexico City we find one lodge "Zur deutschen Treue" working under the Grand Lodge of the "Three Globes" of Germany and one lodge "Union et Patrie" working under the jurisdiction of the Grand Orient of France. The German lodge "Germania" of the Grand Lodge of Hamburg had suspended operations in Mexico during the World War and has not again reopened.

In recent years there have been certain Catholic centers in the United States carrying on an extensive propaganda against the Government of Mexico and against Mexican Freemasonry, in which the greater percentage of the charges were false. This is evidently intended to arouse Protestant antagonism as well as Catholic ire on the alleged grounds that the Government of Mexico and also the Masonic Grand Lodges of Mexico are atheistic and attempting to uproot and destroy all religions and implant in the place thereof a new species of socialistic instruction.

However, we have information from unimpeachable authorities that neither the government of Mexico nor the grand lodges of that country, are attacking any religious creed. The Catholic hierarchy is bitterly opposed to all public school instruction and in manifesting their opposition, a few of the high prelates and many of the lesser clergy have stepped widely outside the law and thus the punitive measures taken by the governmental authorities have been considered justified under the law and by common sense.

Without elaborating on the merits or demerits of all the points at issue, the *New Age* states that the Church (meaning Catholic) insistently and defiantly evades and disobeys the law: in some cases inciting the populace to open rebellion against the present constituted authorities. Some of the highest Catholic prelates in the country insist that their first duty is to carry out the edicts or instructions from Rome, in preference to recommending obedience to the laws of the land. Any outbreaks of vandalism against the Church have always been promptly quelled by orders of the Federal Government, which under no circumstances has countenanced such actions. As all Church



property belongs to the government it can readily be seen that the Federal authorities would hardly approve of the destruction of their own holdings.

From the inception of the revolution in 1910, the Catholic Church is alleged to have steadfastly attempted to block and nullify practically the entire program of the Revolutionary Party, step by step, and has only yielded when forced to do so by the adoption of stern governmental measures. It is now making its last stand on the question of education of the youth—an issue upon which the Catholic hierarchy of the United States is attempting to mislead the public in general by throwing up a smoke screen, charging intolerance, anti-religion, anti-Christ and what not. One of the acts of the propagandists was a wholly unjustified attack on the United States Ambassador, Hon. Josephus Daniels, whose conduct in Mexico has been generally considered to be prudent and productive of much better relations between the two countries.

The Regular Grand Lodges of Mexico are: York Grand Lodge of Mexico, Mexico, D. F.; Gran Logia "Valle de Mexico," Mexico, D. F.; Gran Logia "Unida Mexicana," de Libres y Aceptados Masones, Vera

Cruz, Ver.; Gran Logia de Libres y Aceptados Masones del Estado de Oaxaca, Oaxaca; Gran Logia "Benito Juarez," del Estado de Coahuila, Torreon, Coah.; Gran Logia "El Potosi," del Estado San Luis Potosi, San Luis Potosi; Gran Logia Independiente "Cosmos," del Estado de Chihuahua, Chihuahua; Gran Logia del Estado de Nuevo Leon, Monterrey, N. L.; Gran Logia de Libres y Aceptados Masones del Estado de Tamaulipas, Tampico, Tamps; Gran Logia "Occidental Mexicana," Guadalajara, Jal.; Gran Logia "Guadalupe Victoria," Durango, Dgo.; Gran Logia del Estado "Restauracion," Villahermosa, Tabasco; Gran Logia "Campeche," Campeche, Camp.; Gran Logia del Pacifico, Guayamas, Sonora; Gran Logia del Territorio del Norte de Baja California, Ensenada, B. Cfa. Gran Logia Unida "La Oriental-Peninsular," Merida, Yucatan.

The following presidents of Mexico were members of our Order: Guadalupe Victoria, Vicente Guerrero, Manuel Gomez Pedraza, Javier Echeverria, Nicolas Bravo, Benito Juarez, Porfirio Diaz, Francisco y Madero, Plutarco Elias Calles, Emilio Portes Gil, Pascual Ortiz Rubio, Abalardo Rodriguez, Lazaro Cardenas.

## A Bit of Local History

INTERESTING FACTS CONNECTED WITH THE BUILDING OF THE OLD MASONIC TEMPLE ON TREMONT STREET, BOSTON—ITS DEDICATION AND THE CEREMONIES ATTENDANT UPON IT

[While today most people are concerned with economic matters in prospect, and there is considerable introspective perturbation among men and Masons generally, a glance backward, in retrospect, is not amiss at least to serve to show how our earlier brethren managed a rather important event in the history of Massachusetts Freemasonry, for which reason we reproduce an account of the ceremonies in connection with the demolition of the old Masonic Temple, for which Temple Place, Boston, is named, and the dedication ceremonies attendant upon it.

We are indebted to Brother James McLeod, who for many years has had charge of the research department of the *Boston Herald*, for the following story, which appeared in the issue of that paper of Monday, October 26, 1885—fifty years ago.]—Ed.

The discovery of the box and plate under the corner-stone of the old Masonic Temple, at the corner of Tremont street and Temple place, now being remodelled for business purposes, recalls many interesting facts connected with the building of the Temple. Previous to its completion the grand lodge had had no permanent abiding place, but the regular meetings had been held at various places. Prior to 1905 the regular

meetings were held in Concert Hall; and from 1804 to 1807 they were held at James Vilas' Coffee House, 17 Court street. Accommodations were next secured in Masons' Hall, Market square, where the meetings were held until 1817. In that year all the Masonic bodies found accommodations in the Exchange Coffee House, on Devonshire street. This building was destroyed by fire Nov. 3, 1818. After this the grand lodge first met at Concert Hall, and later at Mason's Hall, Ann street, continuing at the latter place until 1821. In that year the hall and anterooms in the Old State House were hired of the town of Boston for 10 years. The last communication of the grand lodge was held there June 9, 1830, from which time until the completion of the temple the meetings were held in Washington Hall, on Washington street, opposite Franklin street.

The erection of the temple grew out of a necessity for a permanent place of meeting for the various Masonic bodies, and resulted from a movement begun Dec. 27, 1825, when a committee was appointed "to inquire into the expediency and practicability of procuring a permanent place for the meetings of the grand lodge." This committee reported March 14, 1827, that it was expedient. No definite action was

taken, however, until June 9, 1830, when a new committee were directed to procure a suitable site and construct a building for the accommodation of the grand lodge and other Masonic bodies in Boston. The site finally selected was a part of the famous Washington Gardens, at what is now the corner of Tremont street and Temple place, and contained a little over 5000 feet of land. The corner stone was laid Oct. 14, 1830. The procession was formed at Faneuil Hall, and marched through Merchants' row, State, Court and Tremont streets to the site of the temple. The order of the procession was as follows:

Two grand pursuivants, Entered apprentices, Banner, Fellow crafts, banner, Master Masons, Master Masons' banners, Tylers of lodges, stewards, Junior deacons, Senior deacons, Marshals of lodges, Secretaries, Treasurers, Senior and junior wardens, Warden's banner, Past masters, Past master's banner, Subordinate chapters with their banners, Grand Royal Arch Chapter of Massachusetts, Banner, Grand encampment of Massachusetts and Rhode Island with its banner, Residing masters of lodges, Residing master's banner, Reverent clergy of the fraternity, Music, Grand Tyler, Two grand stewards, Invited guests, Banner of the grand lodge, Principal architect, Banners, District deputy grand masters, Grand treasurer, Grand recording secretary, Grand corresponding secretary, Past grand wardens, Past grand masters, Deputy grand master, Senior grand warden, Junior grand warden, Book of constitutions, Grand master, Senior grand deacon, Junior grand

deacon, Grand marshal, Grand sword bearer, Two grand stewards.

Hon. John P. Bigelow, afterwards mayor of the city of Boston, acted as grand marshal, assisted by George G. Smith and Lynde M. Walter, editor of *The Transcript*, as aids, and Harrison Gray, William Hilliard, Francis C. Whiston, Enoch Hobart, John Bernard,

by the Most Worshipful Joseph Jenkins, Grand Master of Free Masons in Massachusetts, assisted by the Past Grand Masters and the Officers and Members of the Grand Lodge, and in presence of the Executive Officers of the State and City, in the ninety-seventh year of the establishment of Free Masonry in this state, in the fifty-fifth



The Old Masonic Temple on Tremont Street, Boston, Massachusetts.

Frederic LeCain, Wyatt Richards, Edwin Sevey, David Kimball, Francis R. Bigelow, Simon W. Robinson, Daniel Baxter, Jr., Sumner Crosby, Samuel Eveleth, Joshua B. Flint, Peter Dunbar and J. P. Robinson, assistant marshals. The Bible, square and compasses were borne by Rev. Dr. Harris of Dorchester; the book of constitutions by William Hilliard of Cambridge; the square, level and plumb by Mr. Rogers, the architect. The exercises opened with an introductory prayer by Rev. Mr. Barrett of Boston, one of the grand chaplains. The box was then deposited in the cavity, with a plate, engraved on both sides, bearing the following inscription:

"Anno Lucis, 5830. On the 14th day of October this Corner Stone of the Masonic Temple in Boston was laid

year of the Independence of the United States, and in the year of our Lord and Saviour One Thousand Eight Hundred and Thirty. Andrew Jackson, President of the United States; Levi Lincoln, Governor of Massachusetts; Harrison Gray Otis, mayor of Boston."

### ORGANIZATION OF FREE MASONRY IN AMERICA

#### MASSACHUSETTS GRAND LODGE

5769. Joseph Warren of Boston appointed Provincial Grand Master by George, Earl of Dalhousie, for Boston, New England, and One hundred miles of the same.

5772. Joseph Warren appointed Provincial Grand Master for the Continent of America, by Patrick, Earl of Dumfries, Grand Master of Scotland.

5777. An independent grand lodge

was established March 8, Joseph Webb, grand master.

5782. John Warren, grand master.  
5784. Joseph Webb, grand master.  
5787. John Warren, grand master.  
5788. Moses M. Hayes, grand master unto the union of the grand lodges, March 5, 5792.

#### ST. JOHN'S GRAND LODGE.

5733. Henry Price of Boston appointed provincial grand master for all North America by Rt. Hon. Anthony, Lord Viscount Montague, grand master of Masons in England.

5736. Robert Tomlinson succeeded.  
5744. Thomas Oxnard succeeded.  
5754. Jeremy Gridley succeeded.  
5767. Henry Price succeeded.  
5768. John Rome succeeded.  
5775. Hostilities commenced between Great Britain and America April 19, and suspended the operation of this grand lodge.

5790. John Cutler chosen senior grand warden July 29, and exercised the authority of the chair until the union of the two grand lodges March 5, 5792 constituting the grand lodge of Massachusetts.

#### GRAND MASTERS AFTER THE UNION.

5810. Timothy Bigelow; 5813. Benjamin Russell; 5816. Francis I. Oliver; 5819. Samuel P. P. Fay; 5820. John Dixwell; 5823. John Abbott; 5826. John Soley; 5829. Joseph Jenkins; 5792. John Cutler; 5794. Paul Revere; 5797. Josiah Bartlett; 5799. Samuel Dunn; 5802. Isaiah Thomas; 5805. Timothy Bigelow; 5808. Isaiah Thomas; 5809. Josiah Bartlett.

#### OFFICERS OF THE GRAND LODGE

Elijah Morse, D. G. M., Rev. Asa Eaton, D. D., C. G. S.; Rev. James Sabine, Benjamin C. Cutter, Rev. Samuel Barrett, Charles Train, Rev. Samuel Osborn, D. D., James Morse, D. D., Rev. Benjamin Willard, Benjamin Putnam, Rev. Titus Strong, J. W. Eastman, grand chaplains; John P. Bigelow, G. M.; E. Haskell, S. G. D.; D. Parker, J. G. D.; George G. Smith, Eliab W. Metcalf, Thomas W. Phillips, H. M. Willis, C. S.; Thomas I. Goodwin, G. S. B.; H. H. Barton, Isaac Livermore, G. P. S.

#### DEPUTY GRAND MASTERS

Joseph Eveleth A. Huntington, Jacob H. Loud, Thomas S. Mann, Lemuel Shattuck, Linus Child, Ansel Phelps, William Hilliard, S. Baker, Rev. William Morse, Luther Hamilton.

#### COMMITTEE ON CHARITY

Benjamin B. Appleton, David Parker, Elias Haskell, William Knapp, Charles Williams.

The contents of the box were as follows:

Sundry coins of the United States. Newspapers of the day.



Newspapers containing an account of the French revolution.

Book of constitutions of Freemasonry.

Bylaws of the grand lodge of Massachusetts and charter of incorporation.

Annual communication of the grand lodge of Massachusetts for 5829.

Old continental bills of various denominations.

Constitution of G. G. R. A. chapter of the United States.

Constitution of the G. R. A. chapter of Massachusetts.

Constitution of the G. G. encampment of Knights Templars of the United States.

Grand Master Jenkins' address before the grand lodge of Massachusetts, Dec. 5829.

Addresses of Messrs. Clarke, Dean, Livingston and Poinsett.

Colton's address, contained in three numbers of the Masonic Mirror.

Otis' address to the city council, Sept. 17, 1830.

Quincy's centennial address.

Sprague's centennial ode.

Judge Story's centennial address at Salem.

Impress of the seal of the grand lodge of Massachusetts.

Number of the "Amaranth, or Masonic Garland," containing a copy of the charter of incorporation granted by His Majesty George III to the grand lodge of England; a chronological table of notable events connected with Masonic history, etc.

The cavity was then hermetically sealed, and the corner-stone was placed in its bed with the usual and appropriate Masonic ceremonies. The procession then reformed and marched through

Tremont street and Cornhill to Faneuil Hall, where it was dismissed.

The first communication of the grand lodge held in the Temple was that of Dec. 27, 1831. From this time until Sept. 8, 1858, when the final communication was held, the regular communications were held in the building. At the close of the year 1858, the building became the property of the United States courts, until the beginning of the present year, when it was sold, and is now being remodelled for business purposes. Thursday the workmen engaged upon the alterations came upon the corner-stone, and upon lifting this the box and plate were found intact. They will be presented to the grand lodge by Mr. A. Lothrop, the contractor, and the contents of the box will then be examined.



#### NOVEMBER ANNIVERSARIES

Samuel Seabury, 1st Episcopal Bishop in America, was born at Groton, Conn., November 30, 1729, and in 1782 delivered an address before the Grand Lodge of New York.

Baron Von Steuben, who served as Inspector General on General Washington's staff during the Revolution, was born at Magdeburg, Prussia, November 15, 1730, and died at Steubenville, N. Y., November 28, 1794. He was an affiliate member of Holland Lodge No. 8, New York City.

John Paul Jones became a member of St. Bernard's Lodge No. 122, Killwinning, Kirkcudbright, Scotland, November 27, 1770.

James Monroe, 5th U. S. President, was initiated in Williamsburg (Va.) Lodge No. 6, November 9, 1775.

Benjamin Franklin officiated at the "Lodge of Sorrow," or Masonic services, in memory of the celebrated Voltaire, November 27, 1778.

Thomas Dunckerley, 1st Grand Master of Knights Templar in England (1791), died at Portsmouth, Eng., November 19, 1795.

Hamilton R. Gamble, Grand Master of Missouri (1832) and Governor of that state, was born at Winchester, Va., November 29, 1798, and on November 8, 1824, affiliated with Missouri Lodge No. 1, St. Louis.

Oliver Ellsworth 3rd U. S. Chief

Justice and a charter member of St. John's Lodge, Princeton, N. J., died at Windsor, Conn., November 26, 1807.

William Franklin, son of Benjamin Franklin and Grand Secretary of the Grand Lodge of Pennsylvania, died in England, November 17, 1813.

Dr. Crawford W. Long, distinguished physician who discovered ether anaesthesia, was born at Danielsville, Ga., November 1, 1815, and was a member of Mt. Vernon Lodge No. 22, Athens, Ga.

William Irving, Jr., brother of Washington Irving, and a member of Congress from New York (1814-19), died at New York City, November 9, 1821. He was a member of Holland Lodge No. 8, New York City.

James A. Garfield, 20th U. S. President, was born at Orange, Ohio, November 19, 1831, and was initiated in Magnolia Lodge No. 20, Columbus, Ohio, November 19, 1861.

Fay Hempstead, who in 1908 was crowned Poet Laureate of Freemasonry at Chicago, was born at Little Rock, Ark., November 24, 1847, and received the 33rd degree in the Southern Jurisdiction, November 23, 1901.

Richard M. Johnson, 9th U. S. Vice President (1837-41) and a member of Hiram Lodge No. 4, Frankfort, Ky., died in that city, November 19, 1850.

John Mills Browne, Surgeon General U. S. Navy and Grand Master of California (1875-79), became a mem-

ber of Benicia Chapter No. 7, R.A.M., November 25, 1866.

Garret A. Hobart, 28th U. S. Vice President, became a member of Cataract Chapter No. 10, R.A.M., Paterson, N. J., November 6, 1871. His death occurred in that town, November 21, 1899.

Alva Adams, Governor of Colorado for many years, received the 33rd degree and was crowned Active Member in Colorado of the Southern Supreme Council, November 6, 1917. On November 1, 1919, he affiliated with the Scottish Rite Bodies in Pueblo, Colo., and on November 1, 1922, passed away at Battle Creek, Mich.

Joseph G. Cannon, Speaker of the National House of Representatives during four Congresses, and a member of Athelstan Commandery No. 45, K.T., Danville, Ill., died in that city, November 12, 1926.

Earl Douglas Haig, British Field Marshal, was appointed Senior Grand Deacon of Scotland, November 30, 1926.

James W. Good, Secretary of War in the Hoover Cabinet and a member of the Scottish Rite Bodies at Cedar Rapids, Iowa, died at Washington, D. C., November 18, 1929.

John B. Kendrick, U. S. Senator from Wyoming (1917-33) and a member of the Scottish Rite Bodies at Cheyenne, died at Sheridan, Wyo., November 3, 1933.

#### LIVING BRETHREN

George W. P. Hunt, 1st Governor of Arizona, was born November 1, 1859, at Huntsville, Mo., and on November 18, 1897, was made a Mason in White Mountain Lodge No. 3, Globe, Ariz.

James C. Burger, Past Imperial Potentate of the Mystic Shrine, was born November 21, 1866, at New York City, and is a member of the York and Scottish Rites.

H. Clarence Baldrige, former Governor of Idaho, was born at Carlock, Ill., November 24, 1868 and on November 21, 1929, received the 32nd degree at Boise, Idaho.

Robert W. Bingham, U. S. Ambassador to Great Britain and a member of the Scottish and York Rite Bodies at Louisville, Ky., was born in Orange County, N. C., November 6, 1871.

Donald B. MacMillan noted Arctic explorer, was born at Provincetown, Mass., November 10, 1874, and received the Knight Templar degrees in St. Alban's Commandery, Portland, Me., November 24, 1926.

Henry Horner, Governor of Illinois, was born at Chicago, November 30, 1878, and on November 29, 1900, was raised in Chicago (Ill.) Lodge No. 437.

Leonard P. Steuart, Imperial Potentate of the Mystic Shrine, was born at Branchville, Md., November 12, 1879, and on November 11, 1912, was made a Royal and Select Master in Adoniram Council No. 2, Washington, D. C.; on November 5, 1917, he was knighted in Orient Commandery No. 5, and on November 8, 1917, became a member of Almas Shrine Temple, both bodies of Washington.

Edward R. Burke, U. S. Senator from Nebraska, was born at Runningwater, S. Dak., November 28, 1880, and received the 32nd degree at Omaha, November 17, 1927.

Carl A. Hatch, U. S. Senator from New Mexico, was born at Kirwin, Kans., November 27, 1889, and is a member of the Scottish Rite Bodies at Santa Fe, N. Mex.

Olin D. Johnston, Governor of South Carolina and a member of Center Lodge No. 37, Honea Path, S. C., was born in that town November 18, 1895.

The Earl of Cassillis, Grand Sword Bearer of the Supreme Council of Scotland and First Grand Principal of the Supreme Grand Royal Arch Chapter of Scotland, was initiated in Holyrood House Lodge No. 44, Edinburgh, November 17, 1896.

Richard B. Russell, Jr., U. S. Senator from Georgia and former Governor of that state, was born in Winder, Ga., November 2, 1897, and is a member of Winder Lodge No. 333.

Andrew D. Agnew, Grand Master, K.T., U. S. A., and Deputy in Wisconsin for the Northern Supreme Council, was knighted in Wisconsin Commandery No. 1, Milwaukee, November 27, 1900.

George H. Carter, former U. S. Public Printer, received the 32nd degree at Des Moines, Iowa, November 20, 1903.

George H. Dern, Secretary of War in the present Cabinet and formerly Governor of Utah, received the 32nd degree at Salt Lake City, November 17, 1904, attaining the 33rd degree in 1927.

Arthur M. Hyde, Secretary of Agriculture in the Hoover Cabinet, received the 32nd degree at Kansas City, Mo., November 25, 1909.

J. Hugo Tatsch, Masonic writer and historian, received the 32nd degree at Spokane, Wash., November 27, 1909.

Franklin D. Roosevelt, U. S. President, was raised in Holland Lodge No. 8, New York City, November 28, 1911.

Daniel C. Beard, National Scout Commissioner of the Boy Scouts of America, was raised in Mariners' Lodge No. 67, New York City, November 30, 1917.

Benjamin B. Moeur, M.D., Governor of Arizona, received the 32nd degree at Tucson, November 20, 1919.

#### SPRAGUE HEADS TEMPLARS

Harold W. Sprague of Brockton was chosen right eminent grand commander of the grand commandery of Knights Templars of Massachusetts and Rhode Island at the annual meeting held at Masonic Temple in October, succeeding Arthur S. Vaughn of Providence. The installing officer was Clarence M. Dunbar of Providence, assisted by Harry G. Pollard of Lowell, grand senior warden of the grand encampment.

Other officers installed were:

Charles T. Converse of Springfield, deputy grand commander; George T. Everett of Somerville, grand generalissimo; Adelbert E. Place of Providence, grand captain general; Harrison Hyslop of West Newton, grand senior warden; Arthur A. Stewart of Lowell, grand junior warden; Charles W. Henderson of West Newton, grand treasurer; Martin J. Plischinger of Chelsea, grand recorder.

Rev. Francis W. Gibbs of Arlington and Rev. Clarence A. Barbour of Providence, grand prelates; John E. Rines of Haverhill, grand standard bearer; Arlan M. Spencer of Springfield, grand sword bearer; George W. Sprague of Brockton, grand warden; Ralph A. Robbins of Worcester, grand captain of the guard; Herbert F. Sawyer of Arlington, grand sentinel.

William O. Tuckerman of Hyde Park, commander of the sixth division; George B. Sampson of Holyoke, commander of the seventh division; G. Lester Marston of West Medford, commander of the eighth division; Frank H. Wilson, commander of the ninth division; Hervey Mason of Melrose, inspector instructor.

#### MASONS MARRY ROMANISTS

From time to time the word comes that some Mason has married a Roman Catholic. While mixed marriages of this character are very undesirable, and many of them eventually lead to discord and dissension in the family, however happily they start out, it is beyond question the right of any Mason to take a Roman Catholic as his wife if he sees fit to do so.

There is one phase of this problem, however, that deserves to receive special consideration. In most "mixed marriages" between a Roman Catholic woman and a man of another faith, the Roman Catholic priesthood demands, and frequently secures a written agreement from the man that any children shall be brought up as Roman Catholics.

The Masonic code of every state should provide that if any member of a Masonic lodge so far forgets his Masonry and his manhood as to give a warranty deed in advance to the Roman Catholic hierarchy for his unborn children, this act should be a Masonic offense subjecting the offender to trial, and, if proved, should result in expulsion from membership.

There are unquestionably many fine women among the Roman Catholics, but granting this, that is no reason for ignoring the stap at and reflection on Masonry when a lodge member consigns, deeds and mortgages his unborn babes to priestly instruction in hatred of the fraternity, and that is just exactly what a Roman Catholic marriage agreement really amounts to.

—National Observer.

#### INSTALLED 33 TIMES

For the 33rd time Bro. Edward Jacobs, tyler for a number of Masonic bodies meeting in Masonic Temple, Boston, was installed in that capacity on Tuesday, September 17 last.

Brother Jacobs or "Jake" as he is familiarly known, is a friend to thousands of visitors in the different bodies, is a landmark at 51 Beylston Street, and while long past the three score year and ten Biblical limit, his youth is perennial and it is the hope of all that he will be spared to continue the splendid service he has rendered for many more years.





A group of Masons on a Tour to Bermuda on the S.S. Kungsholm.

## A MASONIC CRUISE

### TO BERMUDA

One of the greatest pleasures and privileges of membership in the Masonic fraternity is the opportunity it affords of meeting upon a common level with men from every walk of life and every corner of the globe. The experienced traveler thus seeks the association of those among his fellow-passengers upon shipboard, for instance, whom he knows apparently by intuition to be of the Craft.

The cumulative effect of a great gathering of such men, and in addition the added pleasure in the association of their wives and daughters on a Masonic cruise aboard ship make the event one of distinction—long to be remembered—a bright spot in the drabness of routine living.

Sponsored by the International High Noon Club, an aggregation of Freemasons spontaneously organized six years ago on a voyage of the *M. S. Kungsholm*, which is one of the three splendid ships of the Swedish-American Line, a group of 145 Masons and their families made a cruise to beautiful Bermuda on October 16th, last; and to say that it was a pleasurable experience is to put it mildly. Probably not one of the fortunate members of the group will forget the delights of the trip to these exquisite isles set in azure seas, with their old-world flavor of restful quiet and a semi-tropical beauty over which it is difficult not to rhapsodize.

From the time when he first stepped aboard the *Kungsholm*, he felt himself to be indeed the guest of a gracious host, for the courteous attention of all the personnel of a great ship's staff, from the captain to the junior stewards, nothing is left to chance or overlooked that will give pleasure. A continuous round of social activities, a plenitude of all the things one has dreamed of and

that makes life so delightful aboard ship, is available for all to enjoy. The hearty reception by our Masonic brethren in Bermuda and the most interesting evening spent as guests of the Atlantic-Phoenix Lodge in Hamilton, witnessing its impressive working of a first



Left to right: R.W. Jacob C. Klinck, Deputy Grand Master, Grand Lodge of New York; R.W. Sir Stanley Spurling, P.G.W., Grand Lodge of Scotland; R.W. J. H. V. Patterson, Grand Inspector, Grand Lodge of England; R.W. Henry Johnson, Brooklyn, N. Y.; M.W. Robert Elliott Owens, Grand Master, Grand Lodge of New York.

degree, will also long linger in our memory.

Truly the Swedish American Line has caught the spirit of a joyous voyage "into the blue" and a cruise on one of its ships is an event eagerly to be looked forward to, and once participated in, a source of eager anticipation of repetition.

Of the truth of this, any one of the great group of Masons aboard the *Kungsholm*, from the Grand Master of New York down through all the grades

to the lowest entered apprentice, will gladly testify. By all means should you plan to travel on one of these delightful cruises.

And when, further, it is remembered that a percentage of the passage money of all Masons participating is generously contributed by the steamship company to Masonic charities, there is added incentive for Masons to patronize these famous cruises.

A similar Masonic cruise on the *Kungsholm* is planned for next year, departing on the *Kungsholm* October 14. It is hoped and expected that a large number of Masons and their families and friends will participate.

### GEN. HORTON

Brig.-Gen. William Edward Horton, whose army service began in the Spanish-American war and whose decorations included those of eight countries besides his own, died Sept. 13 at the Fort Jay hospital on Governor's Island.

He was 67 years old. He had been found unconscious when a passerby found him helpless at the wheel of his car and suffering from a cerebral hemorrhage.

The body was taken to Washington, D. C., his birthplace, for burial in the National Cemetery at Arlington, Va.

During the world war he served in France as chief quartermaster of the advance section, services of supply, and won the distinguished service medal for "untiring energy." He was a member of St. Bernard Commandery No. 12 of Boston.

### PRESIDENT-FLEET QUEZON NO LONGER A MASON

It has been noticed that in some Masonic papers Manuel Quezon, president-elect of the Philippine Republic, has been mentioned as being a member of the Masonic Fraternity. As a matter of fact, Mr. Quezon is a Past Grand Master of the Grand Lodge of the Philippine Islands, but some time ago, he severed his connections with Freemasonry and returned to the fold of the Roman Catholic Church.

### KNIGHTS TEMPLAR SHRINE

Standing in a quaint old-world garden just off Fleet Street, one of the great arteries of the city of London, where the human tide flows in an unending stream, is the ancient Temple Church, built by Knights Templar in the year 1185, and formed the Chapel of their priory or headquarters in London. The church is round, like all the sacred edifices of the Templars, to typify the round church of the Holy Sepulchre at Jerusalem, and is about 58 feet in diameter. The choir was

added in 1240. In the decorations of the building, the Paschal Lamb and the black and white banners of the Templars are frequently repeated. The edifice is a fine exponent of early English pointed architecture. Opening upon the stairs leading to the triforium, which encircles the round church, may be seen the small penitential cell used by the Templars to punish refractory members of the Order. On the suppression of the Knights Templar in 1313, Edward II presented their priory to Aymer de Valence, Earl of Pembroke. After Pembroke's death, it passed into the hands of the Knights of St. John of Jerusalem, who in 1340 leased it to the students of Common Law. On the dissolution of the religious houses in the reign of Henry VII (1511), the property became a possession of the Crown; but in 1609 it was granted by James I to the teachers of the Inner and Middle Temple, as the legal luminaries were called.

In the old days, the students and professors were known as Templars. It is interesting to notice, says Augustus J. C. Hare, in his "Walks in London," how many of the peculiar terms used by the Knights Templar seem to have descended with the place to their legal successors. Thus the sergeants at law represent the "fratres servientes"—(serving brothers, of the Templars). In the Temple Church are a number of Monuments of the Templars of the twelfth and thirteenth centuries, consisting of recumbent figures of dark marble in full armour. This old church is redolent with memories of the storied past; it awakens thoughts of chivalry and glory, of an order whose exploits can never die. The light from the stained glass windows falls softly upon the mortuary monuments; an ineffable peace pervades the ancient place.

### CURTIS CHIPMAN

Funeral services for Curtis Chipman, 59, former grand master of the Masons of Massachusetts, were held at noon Saturday, Oct. 12, in Christ Episcopal Church, Garden street, Cambridge, Massachusetts.

The Rev. C. Leslie Glenn, rector of the church, officiated, and burial was in Mt. Auburn cemetery, Cambridge. Curtis Chipman died Oct. 9, at his home, 986 Memorial drive, Cambridge, of a heart attack.

He leaves his widow, Mrs. Maud O. Chipman; a son, John H. Chipman, and a daughter, Miss Catherine Chipman.

At the time of his death he was one of the managers of the Old Colony branch of the First National Bank on Court street, Boston. He had been with the banking business for nearly 40 years. Included in his Masonic

connections was an honorary membership in the supreme council of 33d degree Masons and membership on the board of directors of the grand lodge of Masons of Massachusetts. He was also assistant treasurer of the Free Hospital for Women in Brookline.

His Masonic career was very distinguished. He became a member of Eliot lodge of Jamaica Plain in 1904, and was a charter member of Loyalty lodge, in the same district, in 1920. He was master of Loyalty lodge in 1923-24, and in 1925 was appointed district deputy grand master.

After holding several subordinate offices in the Grand Royal Arch chapter of Massachusetts he was chosen grand high priest and served in that position in 1921-24. He was a member of Boston council Royal and Select Masters, past commander of St. Bernard Commandery, Knights Templars and member of the Scottish Rites bodies in Boston.

He was a past head of Mt. Olivet chapter, Rose Croix and a member of Massachusetts Consistory, 32d degree, in which he took active part.

He was grand master of the Grand Lodge of Massachusetts 1932-1934, serving a three-year term.

Two years ago Mr. Chipman was elected to honorary membership in the Grand Lodge of Scotland. There are but five other honorary members of this body, two of them members of the royal family of Great Britain.

The honorary members of the grand lodge of Scotland include the Duke of Connaught, grand master of England; the Prince of Wales, Lord Amphil, provincial grand master of England, and Lord Donoughmore, grand master of Ireland.

Bro. Chipman was much interested in the patriotic-historical societies, being a member of the Massachusetts Society of Mayflower Descendants, a member of the Order of Founders and Patriots of America, and a member and past president of the Sons of the Revolution in the Commonwealth of Massachusetts.

He served as assistant quartermaster in the ambulance corps, M. V. M., for a period of three years, including the Spanish war.

### KICKING MASONRY AROUND

Some time ago an office-seeker (in Arkansas, we believe) made a popular campaign slogan of the words, "Got to quit kicking my dog around." It was not a particularly elegant or convincing phrase, but, if memory serves, it was a winning one and its coiner was re-elected to the place he desired.

In the evolution of world events certain doctrines, elements and personalities rise from time to time to power and

for a while appear to have things all their own way. During such times there are always convenient "dogs" that are ignominiously kicked around until the kickers tire of the sport.

At the conclusion of the World War the countries of Europe, especially those involved in the conflict, were greatly weakened, full of sorrow over the ruin and desolation, and in a state of mental and physical disorganization. The bewilderment of the population made the time favorable for a few bold personalities to seize power, usurp the functions of orderly government and take command of affairs as dictators. Such has many times been the course of events in similar crises of history. Exhausted and incapable of immediate thought and action, the people are in the proper frame of mind to allow some aggressive person to exercise undue and even dangerous powers if it seems likely that his acts, however irregular they may be, will work out to the advantage of the nation. In such fashion arose Mussolini in Italy, Hitler in Germany and other dictators in the lesser countries of continental Europe. To make themselves secure in their positions of power they at once began to cripple or destroy such elements or individuals as they could not control or conceived to be unfriendly toward them.

So, in both these countries as well as some of the others, Masonry became the "dog" to be "kicked around." Sensing that our fraternity, devoted to freedom of thought and conscience, could not possibly be favorable toward their unlawful assumption of control and their subsequent illegal (or extralegal) acts, active persecution was begun and conducted with such vigor and viciousness that Masonry was practically extirpated in the domains under their rule. The Masonic "dog" was thoroughly "kicked around" until all the poor little animal could hope for was a safe place in which to preserve what little life it had left.

Kicking Masonry around has been a favorite indoor and outdoor sport of European dictators for the past several years. A vast audience of the vicious, bigoted and brutal has been ever on hand to shout approval. All the ignorant malevolence of centuries of intolerance has burst forth, supplemented with the lick-spittle subservience of a host of people who themselves had nothing against Masonry but thought they would be benefited by being on the side of the mob. This malevolence has been vented in a flood of persecution and vituperation that has well-nigh swamped the fraternity over there.



But the end is not yet. Dictatorship never has survived for longer than a few years. The guillotine, the gallows, the knife, the bomb, the gun, or popular uprising, invariably finishes up these reigns of absolutism and tyranny. When the momentous day of revolution shall come it will be found that Masonry, so unmercifully booted about, is still alive and from the unsuspected places of its exile will return, stronger than before, not to sate itself in vengeful reprisals but to assist humanity in its mild and unassuming way toward better living, wider spread charity and a more general acceptance of the brotherhood of men—*Masonic Chronicler*.

#### A MASON'S TOMB

How long will it last?—through the ages this has been the mute question in the minds of those whose task it is to attend to the solemn preparation of laying away their dead. "How long will this monument, this casket inscribed with the name of my loved one survive the ravages of time?" they ask.

Few material things endure for long. Dust to dust is as true of the cycle completed by the accoutrements of burial as it is of the human remains. Wood, metal, stone and fabric are lasting for a time, generations—a few centuries perhaps, but in the end the elements take their toll.

There is one substance, however, that is practically everlasting, providing it escapes extreme heat of furnace degree. Glass, though it can be shattered, cracked and melted, will endure all the marks of time if it is protected and allowed to remain intact. Specimens of glass blown many decades ago are found to be as bright and unmarred as they were the day they left the blow-pipe, while furniture, canvases and metal-ware of approximately the same period have taken on patina and other qualities distinctly marking their age.

A remarkable story concerning the recognition of the durability of glass is told of Arthur Cabbage, Assistant Treasurer of the Hotel Traymore in Atlantic City, who utilized a large, solid glass paper weight to identify the remains of his father, against the time when all other markings have been erased by the years.

In the Cabbage burial plot, at Lakeside Cemetery, Milford, Delaware, are deposited the ashes of John R. Cabbage, born 1849—died 1919, and his wife, who survived him thirteen years. The son, Arthur Cabbage, only remaining issue of these two, designed the tomb by making a quick sketch on the back of an envelope, ordered the cremation of remains, had the ashes deposited in suitable bronze urns and

purchased a similar repository to await his own ashes. The urns rest in the body of the tomb, a core bored inside the granite is sufficiently large to admit all three urns, floral tributes and a few other mementoes as well.

John H. Cabbage was for many years a merchant in Laurel, Del. At his death, his son Arthur, among other things, fell heir to an interesting old glass paper-weight, long cherished by the elder Cabbage. In it was blown, in a brilliant blue and sanded glass design, the emblem of Masonry with the name John H. Cabbage, Laurel, Del., written around it. The useful and sturdy ornament had been a gift from an old man, an itinerant glass-blower who used to spend his summers in Laurel. His name was Webb, and his home, when he wasn't tinkering around the country at his trade, was Milledale, New Jersey, long famous for its glass-making. Webb used to visit his cousin, a Mrs. McAllister, at Laurel, who kept a small store not far from the Cabbage emporium. He used to drop in daily for an over-the-counter bit of gossip with John H. As a token of his regard for him he made the paper-weight and presented it to him.

The Cabbage tomb was ordered at a time the Vermont granite workers were out on strike. It took more than a year to fill the order, because of this condition. When the monument was finally set in place, however, and the urn containing the ashes of John H. Cabbage was deposited within its granite core, Arthur Cabbage wondered how long such staunch materials as rock and metal would endure to mark the last resting place of his cherished dead. He had an idea—the paper-weight would outlast all else, he assured himself. Not only that, but it told, under the protection of several inches of heavy glass, the entire story—his father's name, place of residence, and that he was a Mason.

He placed the unique marker beside the bronze mortuary urn just as the massive stone lid descended. And there it remains, a lasting record in glass, to be ultimately sealed forever in the heart of the tons of rock that are utilized in what is said to be one of the most unique family tombs in the country.

#### STRUCTURE OF MASONRY

By common belief and acceptance of the Craft the Masonic system has been builded like unto a modern skyscraper. The ground floor is the lodge—first, foremost, strongest and most numerous of the bodies composing the structure. There are those who maintain that there is only one story to the building, and that the lodge is all there

is of Masonry. Refusing to lift their eyes, they insist that whatever may be said to be apparently above the primary three degrees is but a number of unauthorized and unnecessary excrescences.

Superimposed upon the original ground floor of the lodge from time to time, however, have been a number of other stories. All rest upon the deep and secure foundations of the lodge, and they can be reached only by means of mystical stairways provided inside the structure. This superstructure is distinguished by two tall and beautiful towers, denominated the York (or American) and the Scottish Rites. These towers are of about equal height, as upon them is laid out an elaborate playground or roof garden called the Mystic Shrine. Some of the space on the several floors of the York Rite tower is devoted to side orders and non-obligatory bodies. There are also various detached edifices for both men and women on the first floor, which really are not a part of the building at all, but can be reached only by outside staircases attached to the lodge building.

That the Masonic skyscraper building may endure, it is plainly necessary that foundations, wall and floors be not disturbed. The safety of each story depends upon the ones below it. It is obviously impossible to remove the ground floor without bringing the whole edifice down in ruin. The law of gravitation makes it foolish to believe that the roof garden or any of the other floors would remain suspended in the air if that part of the edifice upon which they rest were not there.

In recent years we have begun to hear of some Masons who do not like this Masonic building, its towering height and the interdependence of its component parts. They would like to see the towers pulled down and the system laid out on the ground level. They have the idea that, entering through the doors of the lodge building, they might proceed through horizontal arcades into such other buildings as they desire and there remain, independent of allegiance to the general scheme of the Masonic system. In fact, some of them appear to be willing that the connecting arcades be walled up and they be left isolated in the building that suits them best, where they might enjoy themselves without consideration of the way they came and freed of any expense of responsibility concerning the same.

The brethren who seem to prefer the horizontal to the perpendicular style of Masonic architecture are those who like to specialize in the work of one or more of the bodies of the fra-

ternal system and ignore the rest. They are inclined to believe that the whole layout of the Craft establishment ought to be changed and the individual member be compelled to maintain connection only with the particular body that may suit his fancy, freeing himself of all responsibility and obligation toward the others. As the *Masonic Chronicler* has intimated before, the idea is destructive and manifestly unjust to Masonry as a whole.

—*Masonic Chronicle*.

The grandest bestowals approach us not when we are elbowing in the multitude for a conspicuous place, but when reticent and receptive, quiet and prayerful, we wait on destiny in secret. The king draws near with a throng amid haunting banners and salvos of cannon. *God comes shrouded in Silence and alone. If*

*"We needs must hunger better for man's love*

*Than God's truth! better for companions sweet than great convictions."*

Jean Paul says, "Great souls attract sorrows as mountain tempests." They also command the same sublime prospects, and bestow the same inestimable benefits on the plains. It is noticeable how fond men of genius are of studying late at night. In the mysterious silence and seclusion of the time their feelings find an exciting affinity and their thoughts are busiest. The sounds of outer industry have died on the air. The dusty landscapes stretch off into unbroken obscurity. The shape or the footfalls of passers no longer vary the monotony. Even pleasure and rivalry, sickness and pain, care and avarice, are lulled to rest and subdue into dreams or lapse to temporary oblivion. Then the great poet, sage, saintly student and lover of humanity, solemn and ardent adorer of God, muses and toils. His imagination spreads its powerful vans and alone awe struck, comrade of infinity, he sails on high, over the sleeping hosts of mankind and far away beneath the stars.

Wordsworth, who is one of the soundest and carefulest teachers mankind has had, writes: "I do not recommend absolute seclusion as an advantage to anybody. I think it a great evil; frequent intercourse with the living world seems necessary to keep the mind in health and vigor." But we are indebted to the same deep and patient master of experience for the following thought—the solemn and burning burden of a prophet. It is an awful truth, and there neither is nor can be any genuine enjoyment of poetry among 19 out of 20 of those persons who live or wish to live in the broad light of the world—among those who either are or are striving to make themselves

people of consideration in society." This is a truth, an awful one, because it is to be incapable of a feeling of poetry, in any sense of the word, is to be without love of human nature and reverence for God—JULIUS J. PRICE, PH.D., 32°.

Arthur Clive Villiers, Baron Ampthill, G. C. S. I., G. C. I. E.; of Oakley House, Bedford, who died July 7, aged 66, leaving unsettled estate valued at £15,377, has left settled property valued at £41,015, making a total of £56,392 passing by his decease.—*From the Weekly Edition of The Times, London, October 3, 1935.*

#### MASONIC NOTES

Three brothers, Arthur A., David P., and Enoch B. Carlson—all of South Gate Lodge No. 182, A. F. & A. M., of Portland, Ore.—were members of the fall class of Oregon Consistory. This is thought to be the first time in the history of the Oregon bodies that three blood brothers became members of the Scottish Rite in the same class.

October 9, 1935, marked the birth of an English Prince, the first occurrence of such a birth in the Royal line in 21 years. The parents of the new baby are Prince George, Duke of Kent, and Princess Marina, Duchess of Kent. Prince George is past grand warden of the United Grand Lodge of England and the present provincial grand master of the Grand Lodge of Wiltshire.

The Earl of Casillis, First Grand Principal Supreme Grand Royal Arch Chapter of Scotland, and who is well known to many Masons of the United States, paid his first visit on September 30, 1935, to Nairn since he inaugurated the St. Ninian Chapter No. 382 there in 1913. Following the installation of officers, the 12 founders of the chapter, who were present at the Earl's last visit, participated in a dinner.

Dr. John Stokes, of Sheffield, England, who passed away recently, left an estate of over \$100,000. Subject to some small bequests, the estate goes to the University of Sheffield for the establishment of a university fellowship in any subject which will aid in the advancement of the science of medicine in such manner as will alleviate human suffering. By his will he left his Masonic books, regalia, jewels, etc., to the Grand Lodge Museum in London. Dr. Stokes was past grand deacon of the United Grand Lodge of England, and deputy provincial grand master of West Yorkshire.

Mr. Charles Rieckel, of Cynthiana, Ky., received the congratulations of his many friends and acquaintances on the

event of his 100th anniversary, which occurred October 28, 1935.

A member of St. Andrews Lodge No. 18, F. & A. M., since September 16, 1867, and a member of the York Rite Bodies for over 60 years, these various Masonic organizations gave him a reception in the City Hall of Cynthiana on Monday, from 8:00 o'clock to 10:00 o'clock p. m.

#### GOVERNMENTAL EXPENDITURES DRAIN WEALTH

The Federal government is now spending at the rate of nearly twice its income. For the first quarter of this fiscal year ending September 30, reported deficits were over \$832,000,000, bringing the cumulative deficits for the depression period to more than \$15,000,000,000.

Despite the colossal expenditures of public money, there is no sign of let-up in such spending and no definite program to balance the books of the government. After having been more or less indifferent to this huge government spending, the general public in all parts of the country is now becoming tax conscious, and is asking, "Where is the money coming from to pay these stupendous bills?"

It was a shock to discover that the recent so-called "soak the rich" measure would produce only about \$270,000,000 in annual taxes, or an amount sufficient to defray public expenses for about two weeks only. Taxes on income in the upper brackets are now virtually confiscatory, and exceed those of any other country in the world. Apparently other sources must be found.

Let us consider the position of some of the chief tax-paying groups. The railroads paid aggregate taxes of \$763,000,000 for the years 1932 to 1934 inclusive, while their cumulative deficits during this period amounted to about \$161,000,000. In consequence the railroads were compelled to borrow back from the government, through the Reconstruction Finance Corporation, more than \$465,000,000 during the period February, 1932, to the end of 1934. The electric utilities during the five depression years paid total taxes of over \$1,000,000,000. Last year they paid \$240,000,000 in taxes, which represented 13.9 per cent of gross revenue, as against the payment of 4.9 per cent in 1912. The owners of real estate pay about one-half of all taxes in this country. In most sections of the country these taxes are still near the boom level, despite the sharp decline that has taken place in real estate values during the past few years. It is estimated that taxes absorb on the average from 30 per cent to 40 per cent



of total rentals of real property in the cities. Is it any wonder then, that the building industry is still a laggard, operating only about 25 per cent of the 1929 level? Excessive taxes and high building costs are largely responsible for holding back a revival in the building industry, which accounts for about one-half of the unemployed at present. The petroleum industry for the ten years ending 1934 paid taxes of over \$6,343,000,000, while net earnings during this period were less than \$2,000,000,000.

Burdensome taxes and huge public debts are as much the concern of Main Street as of Wall Street. They touch the pocketbooks of all. There is no escape. Taxes of all kinds are passed on to the consumer through the food he eats, the clothes he wears, in fact, through all necessities of life, as well as through the luxuries. As the largest contribution to tax revenue is from real property, the home owner carries a large part of the burden, or, if a tenant, he pays indirectly through rent. The automobile owners of the country last year paid an aggregate tax of \$1,214,000,000, or 75 per cent more than the total Federal expenditures in 1913. The average citizen is staggering under the tax burden, and is forced to lower his standard of living in order to meet tax payments, which have a prior claim over all other obligations.

Despite the heavy strain upon taxpayers, the amount of taxes paid in 1934 covered but 60 per cent of all governmental expenditures. In other words, for every dollar spent by the various governmental agencies, only 60 cents were collected in taxes. The remainder represented deficits which are reflected in the rapidly mounting debt. Since 1930 the Federal debt has nearly doubled, while national income is 30 per cent less.

The spending theorists hold that huge expenditures of public funds will prime the business pump, stimulate business, solve unemployment, and provide an increasing amount of revenue, so that the average person will not have to pay higher taxes. This is a cruel deception. Profligate spending of public money not only chills confidence and casts the shadow of fear over the future, but it militates against new undertakings and stifles the normal activity of existing wealth-creating agencies. In the name of relief and recovery, many billions of dollars are being spent through public works projects, but the number of unemployed is practically the same as when this program began. Relief expenditures beyond those necessary to alleviate distress impoverish the wealth-creating qualities of the population.

discourage thrift, break down the spirit of enterprise, and shift responsibility from the individual and local communities to the Federal government. That the country has already gone far in this direction is shown by the fact that the Federal government is now providing about 75 per cent of all relief. It should be obvious that the government cannot underwrite all the bills of special groups and local communities and remain solvent.

Prodigious public spending not only tends to perpetuate unemployment, but it drains the capital funds upon which our economic structure rests. Without the accumulation of these funds there could be no production plans, and civilization would lapse into a primitive state. In order, then, to perpetuate our economic system and keep it in working order, there must be a constant replenishment of fresh capital to make repairs, to replace obsolete equipment and to provide new productive facilities. During the depression period, from 1930 to 1933, the amount paid out for wages, salaries and dividends exceeded income produced by \$30,000,000,000, and so depleted capital funds by that amount. If the present rate of governmental expenditures continues unchecked, the only recourse will be repudiation or the imposition of such high taxes as to absorb all the surplus funds of business, which in turn will produce industrial stagnation.

If reserves disappear, our whole economic system crumbles, our factories close, and commerce is at an end. Under such conditions, private enterprise would of necessity cease to function, and regimentation of all economic activity by the government would follow, with the consequence that living standards would disintegrate.

In order to preserve our economic system, which has provided us with the highest living standards the world has ever known, it is essential that definite steps be promptly taken toward a balanced budget by the elimination of waste and extravagance, and the confinement of relief expenditures to actual needs. Unless this is done, we face the danger of irreparable damage not only to Federal credit but also to our whole economic structure.

#### FREEMASONRY IN MILITARY FORCES OF GREAT BRITAIN

An outline of the history of Freemasonry in the military forces of the British Empire appears in the first two parts of *Freemasonry in the Royal Scots (The Royal Regiment)*, by Mr. T. R. Henderson, and in an article in the *Journal of the Society for Army Historical Research*, Vol. XIV, No. 53, Spring 1935,\* headed "Freemasonry in

the British Army," by Capt. William Thomas.

The September (1935) issue of *The Masonic Record* published an article entitled "Freemasonry in the South Staffordshire Regiment," by Mr. T. R. Henderson. The article has an added interest to Masons in the United States, since it describes the Masonic activities of the 38th Regiment of Foot, which served under the British colors against the Revolutionary patriots.

In 1765, the 38th Regiment of Foot was stationed in Ireland for a brief period of service, following its return home from the West Indies. In response to a request made by Messrs. Mathew Tucker, Thomas Mathews, and William Murray, the Grand Lodge of Ireland issued to these Brethren a warrant numbered 441, on July 4, 1765. "to erect a Lodge of Freemasons in the 38th Regiment of Foot." Known as Lodge No. 411 I. C., and consisting of soldiers of the 38th Regiment of Foot, this lodge came to America in 1773. The regiment served the English cause throughout the War of American Independence, taking part in the Battle of Bunker Hill against such patriots and Masons as Generals Warren, Greene, Stark, and Israel Putnam, and aiding in the capture of New York in 1776, the American forces of which were under the command of General George Washington.

Mr. Henderson points out that there were a number of lodges in New York attached to the British military units, and that in 1781, they met as a grand lodge and elected grand officers on January 23 of that year. In September, a warrant was issued by the Antient Grand Lodge of England, by which authority "three stationary and six ambulatory lodges of New York" became a provincial grand lodge in December, 1782. One of the ambulatory lodges was Lodge No. 441 I. C. of the 38th Regiment of Foot.

"After the War of American Independence, the body thus established by the British army lodges abandoned its provincial character and assumed the title of Grand Lodge of New York," Mr. Henderson continues.

It appears from Mr. Henderson's article that the 38th Regiment of Foot is now part of the first and second battalions of the South Staffordshire Regiment.

Although the 38th Regiment of Foot was active during the War of 1812, it does not appear that its colors were raised in any action against the United States in that war.

\* Information concerning these articles may be obtained through *The Masonic Record*, 38, Great Queen Street, London, W. C. 2, Eng.

## All Sorts

### NOT ON THE SPECIAL

Restaurant Patron—This steak is not very tender.

Tired Waiter—Well, did you expect it to put its arms around your neck and kiss you?

### DISPOSITION, NOT AGE

At a course for transport officers in India one subaltern had not paid a great deal of attention to the lectures, and on the last day he was asked by the commandant to step forward and tell the age of a mule.

The young officer opened the mule's mouth in "gingerly fashion and peered inside. Then he said with a diffident cough, "Well . . . er . . . sir, I don't know that I can give you the . . . er . . . age of this mule, but, judging by the look of his tongue, I'd say he was up very late last night."



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### "FOR TO ADMIRE"

["But need we go ashore there? Is there anything fit to see at Oporto?"—Authentic inquiry, from a she-Briton, overheard at a counter of a tourist agency.]

No, Madam, I should consider it highly unlikely,

Not to say wildly  
(And even indecently)

Improbable

That there is anything

That might be certified

As even remotely

FIT TO SEE

At Oporto.

To begin with

(And if you will permit a certain amount of masculine and all-British vigour),

The dam place

Belongs to Dagoes;

And anybody with half an eye

Can see at once

That anything which is owned,

Or done,

By Dagoes

Is bound to be no bon.

True, there is a bit of history attached to the place;

But what of that?

There is history attached to nearly any old hole

If anybody can be bothered to look for it.

(But why worry?)

Also the crude and uncultured inhabitants

Send a spot or two of wine abroad;

But who the devil wants wine

If he

(Or she)

Can get cocktails?

Bearing these facts in mind, Madam,

Is it not sufficiently obvious

That there cannot possibly be anything

FIT TO SEE

At Oporto?

As for the problem whether you should go ashore,

Let us regard it

In the light of those searching and classical inquiries,

Is it kind?

Is it wise?

Would it be helpful?

Remember this, Madam:

If you do go ashore

The gratified but misguided inhabitants May construe your distinguished presence there

As a tribute to the utterly non-existent merits

Of their measly town

And their even mouldier selves.

In which case

They may become altogether puffed up and preposterous,

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Which is a horrible state for anyone to fall into,  
But one that is doubly distressing to the enlightened observer  
In the case of Dagoes.  
All this being so, Madam,  
I should say that there is not the slightest possible shadow of doubt  
About your correct line of conduct.

STAY ON YOUR SHIP—  
For there you will undoubtedly find  
A swimming pool,  
A cocktail bar,  
Deck billiards,  
A ballroom,  
Beach pyjamas,  
Bathing costumes,

To say nothing of the infinitely consoling society  
Of your all-British fellow-cruisers.  
And all those things, Madam,  
Are included in the trip,  
And sold under warranty  
As free from all objection,  
And obviously and undeniably  
FIT TO SEE.

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Moreover, by so doing and so acting  
You will be building up memories  
That may be a source of great comfort  
and satisfaction  
When you find yourself in Hades,  
Which (unless the legends of our fore-  
fathers were more than usually mis-  
taken)  
Will be a thoroughly international in-  
stitution.  
And I should say myself, Madam,  
That if sheer lack of brains can take  
anybody there,  
You must be heading for Hades  
Far more rapidly than you can possibly  
realize.

LUCIO

THE PERIOD PIECE  
("Miss — can blush—a deep scar-  
let. That blush won her the competition.  
It was the only one among 25 final-  
ists." — Significant note on a young  
woman who has just arrived in Eng-  
land from Memphis, Tennessee, as  
"America's ideal woman.")  
"She must be ill," the judges said.  
"What is that strange, unhealthy  
hue?"  
Across her face; we saw it spread,  
And then it vanished from our view.  
Look, there it is again! Though vague  
The tint is plain to each perceiver.  
Do you suppose she has the plague,  
Or some new form of scarlet fever?"  
They scrutinized that changeful tint,  
They brought up spectroscopes gal-  
ore,  
And one by one they took a squint  
(Which left her redder than before).  
"Whatever is this curious trick?"  
They asked (and their surprise grew  
louder):  
"Why, here's a face that is not thick  
With richly plastered paint and pow-  
der!"

"We never saw a face like this,  
Nor yet an unenamelled nose;  
Who is this unembellished miss  
On whom the color comes and goes?  
Why does she wear her face all raw?  
It obviously requires protection.  
And what is this strange flush or flaw  
That deepens under our inspection?"  
Then up spoke one from out that crush,  
The eldest judge, all bent and grey;  
"I know," he said, "It is A BLUSH,  
The last one left in U. S. A.  
I saw them as a boy, I vow,  
And, though far back my memory  
sweeves, it  
Can just recall the symptoms now.  
Give her the prize — she sure de-  
serves it."

LUCIO, in The Manchester Guardian.

Horse-power multiplies man-power,  
but human brain-power must still do  
the thinking for machinery.

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Abe was at a dance and lost a wallet  
containing \$700. He got up on a chair  
and announced: Gentlemen, I lost my  
pocket-book with \$700 in it. To the  
man who finds it, I will give \$50."  
Voice from the rear: "I'll give \$75."

O, YEAH?  
"Some of you pedestrians walk as if  
you owned the streets."  
"Yes, and some of you motorists  
drive around just as if you owned your  
cars."

FACTS ARE FACTS  
The reporter was sent to write up a  
charity ball. Next day the editor called  
him to his desk.  
"Look here, what do you mean by  
this? 'Among the most beautiful girls  
was Horatio Lucian Dingley.' Why,  
you crazy idiot! Old Dingley isn't a  
girl—and besides he's one of our prin-  
cipal stockholders."  
"I can't help that," returned the  
realistic reporter. "That's where he  
was."

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versation Permitted.

Fall colors—black and blue.  
Nearly every new opinion is an old  
idea that has been forgotten.

Cowardice loves company, which ac-  
counts for the courage of mobs.

A man bent on marrying a woman  
may be broke before he marries her.

The open season for nudism is over.  
But if taxation gets much worse we'll  
all be doing it next summer.

All political parties are conspiracies  
against the people. They are made up  
of men who know what they want and  
don't much care how they get it.

An ordinary toothache or a tight  
shoe can take the nonsense out of a  
dictator.

Buy a cheap second-hand car and  
you'll find out how hard it is to drive  
a bargain.

Many Americans who are willing to  
write a new Constitution have never  
bothered to read the old one.

A prominent man in modern public  
life is one whose name nobody can re-  
member six months later.

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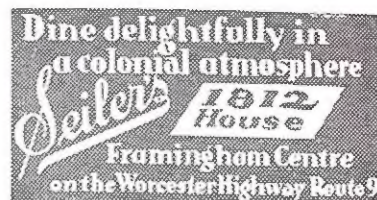
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